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## Our Pulpit.

SPIRITUAL POSSIBILITIES IN THE PRESENT LIFE.

BY A. S. WHEELER, D.D.

The spirit of inquiry is developing wonders in the realm of science. The same spirit, if honest and humble, would bring out results, infinitely more important, in the domain of Christianity. Shall the eager scientist torture nature to make her yield up her secrets, and the child of God, who is born to explore and test his rights, be content to accept of the "promises" which were given that he might be a partaker of the divine nature? It is a matter of profound importance that so many of our dear children should attach so little present value to many of the largest promises in his Word! The crying need of this age is a deeper spirituality, more Christ-likeness, more unreserved devotion to the will and service of God.

Most Christians seem to have a tolerably correct idea of what Christ has done for them; but how few have ever seriously thought of what he proposes to do in them? It is high time for every believer to institute such inquiries as these: "What are my rights in Christ?" "What does my Savior wish me to be?" "What would he accomplish in me?" "What are my spiritual possibilities in the present life; and how are these possibilities to become realities?" Such questions, honestly proposed, will be persistently pressed at a throne of grace, would be speedily followed by the happiest results. In the light of such inquiries, the difference between what he is and what he ought to be, would impel the believer to lay stronger grasp upon the omnipotent Savior, through whom alone deliverance from all evil, and the old Adam, is possible. Self is more in the way of our spiritual progress than any other power unless we except Satan. What we need is the perpetual denial of self. An omnipotent Savior should be permitted to bring his strength to bear in breaking down the principle of depravity that lurks in our hearts, and in exalting everything from us that antagonizes his reign within us. Christ died to remove all the evils from the hearts of his people, with the view of establishing his own reign therein, and we should not offer the slightest opposition to his work of inward cleansing. He desires that his people shall be holy. Indeed, it was their sin and unholiness that made it necessary for him to die. To put these things out of the way, was one of the chief objects of his mission to earth. The Scriptures inform us that God chose us "in Christ, before the foundation of the world," that we should be holy and without blame before him in love.

Should we not well consider these additional declarations of scripture? "He gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." Was it not manifestly the design of Christ that those whom he should redeem from the penalty of sin, should be freed from its power also?

We are expressly informed (Rom. 8:3, 4) that, through the substitutionary death of Christ, it was designed that "the righteousness of the law"—i.e., that the righteousness demanded by the law—"might be fulfilled in us, who walk not after the flesh, but after the Spirit." The direct agent, through whom this inner work is wrought, is the Holy Spirit, as the text last quoted proves.

At this point, let me ask the reader, if he has laid any definite claim to a share in the following Scriptures? "If you love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, who shall abide with you forever; the Spirit of truth whom the world cannot receive," etc.

This promise evidently had a fulfillment on the day of Pentecost; but Peter informs us that it is "to all who are afar off, even to us, as many as the Lord our God shall call"—i.e., this promise which is our fulfillment at Pentecost, may be, as to its essence, fulfilled in every believer to the close of time, and certainly will be in the case of every one who complies with all the conditions. We surely may claim to be among those "far off" ones. If so, the promise is ours. Have we so regarded it? Have we claimed it? Would that all professed followers of Christ could be brought to understand that if they are among "the called of the Lord," the Holy Spirit may fill them as truly as he filled John or Paul. Yet this promise, unappropriated, amounts to little.

Take this also: "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him."

And this: "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

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## BAPTIST RECORD.

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These two texts, fully appropriated, would present the believer in just that attitude which would render him pleasing to the triune God. His heart would be cleansed from the active presence of every sinful element, and his life would be in thorough harmony with Christ. He would then know, from experience, the blessedness of that heart purity which insures a spiritual apprehension of God. "Blessed are the pure in heart, for they shall see God," would no longer be a beautiful abstract declaration, but it would embody the truth of his own experience. The triune God—Spirit, Son and Father—admitted into the fashion it to suit the divine nature. All essentially malevolent passions and appetites would doubtless be uprooted from the heart, the abode of God, or he would be rendered harmless to him, in whom the blessed Savior is enthroned as Prophet, Priest and King. "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh." The omnipotent God, when welcomed as a permanent guest into the heart, is more than a match for human depravity even. Besides putting out of the heart elements offensive to himself, the Holy Spirit will joyfully adorn the soul fully yielded to his care, with every needed grace. "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against which there is no law." And, adds the apostle, "they that are Christ's (i.e., in the fullest sense) have crucified the flesh with the affections and lusts." Romans recently do not describe one in whose "heart Christ dwells by faith," or one who is "filled with all the fullness of God," or one with whom "the Father and the Son have taken up their abode," but it presents a picture of the believer viewed apart from Christ. The consequences of the indwelling of the Spirit in the heart of the believer are numerous, and have already been, in part, alluded to; viz: the practical elimination of the malevolent affections of the heart, and the working of love, joy, peace, etc., in the believer; or, as Paul expresses it, "putting off the old man and putting on the new," the grand result of which is the transformation of the believer into the likeness of Christ. Could every true believer have Christ dwelling consciously in his own heart, so that he might "with open (unveiled) face behold as in a glass, the glory of the Lord," how rapidly would he be changed into the same image as from glory to glory, as by the Spirit of the Lord.

Who is prepared to mark the line beyond which the truly consecrated Christian may not progress in the direction of godliness? It surely is possible for him to give himself wholly to God, to "be filled with the Spirit," and with his blessed fruit, to have continuous "fellowship with the Father and with his Son, Jesus Christ," to have Christ dwell in his heart by faith, and to realize a growing conformity to the moral image of Christ. These are privileges to which I understand every believer to be invited; and should any child of God fail to verify these experiences, he should know that the responsibility of his failure is chargeable, not to the Father, Son, or Spirit, but to himself—possibly, his religious teachers, also, may not be wholly innocent in regard to his failures. Reader, ponder these things.—*Edwards.*

Talladega, Ala.

## Communications.

SOMETHING ABOUT BIBLE WORDS.

BY C. E. W. DOBBS.

Very many good people are criticized when even intelligent criticism is offered upon familiar words in their Bible. They seem to think the ark of God is in danger when ever attention is called either to unquestioned error in the text, or misconception in the translation. It is almost impossible for such persons to regard otherwise than as unreservedly correct, the words which are so often misused in the common version of the scriptures. The reader may have heard of the good old brother who said the "English spoke of Jesus and writ by the Apostles" was good enough for him. But it would be a mistake to suppose the opposition to criticism and correction of such translations, for example, with which the Canterbury revised version has met, has come from conservative scholars, who cling tenaciously to the old version, seemingly for no reason whatever but that it is old. Nor is this something "new under the sun," for when Jerome, in the fourth century, began the preparation of the Latin Vulgate, correcting errors which had crept into the received text, he was strenuously opposed by no less a man than Augustine. But by this time, Christians should have learned that the Bible has nothing to fear from any honest and competent investigation. Indeed, it is the reverent regard for the integrity and purity of that Word, that has led to most of the criticism of its text and its repeated revision. To adopt the language of Prof. Toy, "no honest student of the Bible can object to a careful and honest

sifting of its words, and no believer in God can fear that such a procedure will do harm. \* \* \* The ethical-religious power of the Bible will be increased by perfectly free, fair-minded dealing, and by a precise knowledge of what it does or does not say. As its friends, we ought not to wish anything else than that it should be judged strictly on its merits; for to wish anything else is a confession of weakness." (Preface to "Quotations in the New Testament.")

But my pen was taken up, not to follow out this line of thought, but to call attention to some words that are frequently misunderstood as used in our common Bible editions. There are a few causes for such misunderstanding. One is that the sense has never been correctly given in the translation. Another is, that the words employed to represent the original have become obsolete, or have changed their meaning since King James' translators gave the "Authorized Version" to the English speaking world. There are important examples of both classes of passages. Only a few among the many will be herein adduced. In 1st Cor. 15:33, it is said: "Evil communications corrupt good manners." A prominent minister took this text when preaching a sermon against obscene literature and speech. He could not have examined his text closely, else he would have seen it had no direct relation to his theme. The word, "communication," meant, rather, intercourse, association, companionship. The revised version has "company," in which sense it is entirely different word. The word "communicate," in Gal. 6:16 was ludicrously interpreted by a brother when he said it meant that the congregation should keep the pastor posted in all the good news of the community. Nor did it occur to this brother that Paul was enforcing (as in Phil. 4:15) the duty of the taught to provide for the temporal support of the ministry. It is strange that the revised version retains "communication" in Galatians, while it gives "had fellowship" in Philippians. "Conversation" is made to do service in widely differing passages. See Psalms 38:14, where the words mean upright way, course of life, not upright speech. See, also, 1 Cor. 1:12; Gal. 1:13; Eph. 2:17; 1 Tim. 4:12; 1 Pet. 1:15; 2 Pet. 2:7; 3:11. In all these places the same Greek word is found, meaning behavior, manner of life, conduct. In every instance, the revised version has removed the ambiguity from these texts. In A. D. 1611, the word "conversation" (from the Latin *conversari*) had this wider signification, in which sense it is now practically unused. In Phil. 1:27, the Greek word is a different one, found, also, in Acts 2:31, when Paul said: "I have lived," etc. The revised version, in the margin, gives its literal meaning, "behave as citizens." The noun is rendered "citizenship" in Phil. 3:20, where citizens of heaven. The Greek noun in Eph. 2:12, ("commonwealth"), and Acts 22:28, ("freedom"), is substantially the same word. Yet another Greek word is found in Heb. 13:5, meaning disposition, but in the seventh verse "conversation" translates the word found in the first mentioned passage. "Convenient" is the revised word for the first mentioned passage. Several times in our English scriptures it means fitting, becoming, suitable. This was its original significance, a much wider sense than the modern usage ordinarily gives it. Read in this light, the following passages will have new force: Acts 24:25; Rom. 1:28; Eph. 5:4; Phil. 4:8. The revised version greatly improves these passages.

The expression "by-and-by," is almost universally misunderstood. Instead of denoting futurity more or less remote, at the time our translation was made, it signified immediate, presently—that is, the immediate future. When the dancing daughter of the vindictive Herodias "came in with haste to the king and asked, Give me, by-and-by, the head of John the Baptist," she meant no delayed but immediate slaying of her cruel mother's thirst. So the revision—"forthwith," Mark 6:25. In the parable of the sower, not after a while, but straightway, the rootless hearer is offended—stumbles—when "tribulation or persecution ariseth, because of the word."—Matt. 13:21. The expression is similarly used in Luke 17:7, and Luke 21:9. The last passage is a striking instance in which our translation now has a meaning just the opposite of the Lord's prophecy—"The end is not immediately." It would be profitable to refer, in detail, to many other words concerning which the ordinary reader of the scriptures frequently mistakes the meaning. A very handy and quite valuable little book is Swinton's "Bible Word-Book," published by Harper & Brothers. It will repay study. Some of the other words and passages here taken up in subsequent articles, if the editors and read so desire. Columbus, Miss., April 23.

We congratulate our readers on the acquisition of Dr. Dobbs to our list of contributors. His articles will be read with pleasure and profit.—*Eds.*

HOW TO BECOME INTERESTED IN MISSIONS.

Many Christians are not in line as to mission work, simply from a feeling of indifference. They are

## THE RESURRECTION.

BY T. F. HENDERSON.

It will not be denied that the old theory of heavenly recognition, and with it the old theory of the resurrection of our natural bodies and the renewal in heaven of earthly relations, involved the necessity of admitting that we can be witnesses of the sufferings of others, even our own children, and yet continue to be happy. But such an admission is absurd; for, by the present constitution of our nature, we cannot sympathize with a fellow-being in distress. Therefore, if we enter heaven with our present bodies, and possessed with the same affections, it will continue to be a source of distress, or the same cause operating under like circumstances does not always produce the same effect, which equals a denial of the uniformity of the course of nature, and, therefore, absurd. To get rid of this difficulty, I felt a necessity of laying aside the old theory of heavenly recognition, and adopting a new one, which would be consistent with the facts of the case, and relieve us from the only alternative of admitting as a fact that every man in the exercise of his sober reason must acknowledge to be an absurdity. Therefore, in my previous article, I attempted to show that all earthly relations and affections which are founded wholly upon our present nature, and are the prolific source of all our discontent, can have no existence in the future heavenly state. From this conclusion, considered to be established both by reason and scripture, I drew the additional one, as necessarily involved in it, that we can never enter heaven with our present animal or earthly bodies. I feel mentally assured that with most readers, I may with safety rest these conclusions upon the argument already advanced; for they are most evidently in accord with the demands of our higher nature, of intuitive reason, and the teachings of the Bible, and cannot but find a ready acceptance in the minds of all those who are capable of lifting their thoughts from the low and sensual pleasures of the present to the contemplation of those purer joys which capture the minds of angels, and the spirits of the just made perfect.

But I apprehend that some people—I hope they are few in number—doubtless from a misapprehension of my real meaning, drew his conclusion from what was said, that "it does away with the resurrection of our present bodies." I am ready to admit it; but by the expression it is meant that I reject the doctrine of the resurrection of the body by Christ and the Apostle Paul, then I most emphatically deny it. I am well aware that there are a few passages, to be found, principally in the writings of Paul, which seem to imply a resurrection of the natural body. I quote one passage, which is holy. "If the spirit of him that raised Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." I know of no stronger text in favor of the resurrection of the body which is deposited in the grave. But in our present position, the generally accepted meaning, we may quote various passages from Corinthians 15, especially that found in verse 50, where it is said with emphasis that flesh and blood cannot inherit the kingdom of God. Now, as both these quotations, seemingly so opposite in assertion, are the language of the same writer, and may be reconciled by some, they may be reconciled by some. But, by universal consent, Paul is an unrepentable heretic, and hence it follows that the two texts are harmonizable, and must be understood, most probably, one in a literal and the other in a figurative sense. Taking the first in its literal signification, then happiness in heaven would be an impossibility, just as the Sadducees, at least by implication, argued, and that Christ, under their view, tacitly admitted when he said, "I am substantially, your conclusion would necessarily be correct, if you were not wrong in your premise. But Christ rejected the premise from which they reasoned, saying, in effect, that earthly relations, with their accompanying affections, could have no place in heaven.

Now, let it be granted that the body is known to us only through our senses, and attributes, and that in heaven, as established by the positive teachings of Christ and Paul, the properties and attributes—flesh, blood, animal affections, &c.—which characterize our human bodies are absent, then it follows, by logical necessity, that as the body is unknown, in other words, does not exist, and, therefore, is never resurrected. Hence, I conclude, that the quotation referred to cannot be taken in its literal sense, but figuratively, and was but, a common form of speech—metonymy—in which the thing named was put for that which it contained.

Doubtless the main difficulty in the way of giving up a fond hope of a resurrection of our bodies, is that it cuts off all expectation of ever meeting with our relatives and friends as such, and knowing and associating with them almost exclusively, much after the manner we did in time. But dearly as this hope-dream of fancy may be cherished, it must be given up, for such a heaven can never be realized. It is the "happy hunting ground" of the poor Indian, the paradise of the Mohammedan, but not the home of God, and Christ, and the holy angels. The heaven for which the engaged spirits sigh with unutterable groanings is the heaven of perfect love, where every inhabitant as our brother of Christ, and be assimilated in nature to God our Father, who is no respecter of persons, and whose love is shared alike by all the members of his family. Yea, the heaven to which we tend is the place where there shall be no father or mother, son nor daughter, Jew nor Greek, bond nor free, male nor female, but all are one in Christ Jesus. Is not here equality? If we are to be like God in nature, filled with the spirit of perfect love, and having no respect of persons, if we are to wear the image of Christ, and stand on the same plane with angels, then surely we shall be equals. Who does not long for the advent of the glorious day? Oftentimes do we desire a more equal distribution of good amongst men on earth, feeling that it would enhance our own pleasure to see a more general diffusion of happiness amongst our race. What joy, then, may we not expect to fill our souls, when we shall experience the perfect fulfillment of this desire in the heavenly state?

The human body is made up of various elements and compounds, of which water forms the principal part—about 70 per cent. of the whole. In death there is a dissolution of these component parts of the body; the watery portion, of which it is mainly composed, intermingling with the waters of the earth, and finding their way ultimately into the ocean, to be borne every direction over three-fourths of the earth's surface, the gaseous elements uniting with other substances to form new compounds, or ascending to the surface to be diffused with other bodies of like kind throughout infinite space; whilst the more solid portions, which form the other solids that lie adjacent. This is no fancy sketch of what takes place in death, but a real statement of facts, which might be proved to be such if we had length of time sufficient and the proper appliances to make the demonstration.

Now, although I would not—using the language of an eminent scientist—"limit the out-goings of Almighty power," yet may I not ask, in all the earth's surface, the more feeling of reverence as my nature permits me to exercise toward the Eternal One, is it reasonable to believe that all these drops of water shall be gathered from the great store-house of waters through which they have been diffused, or that each gaseous molecule which was set free in the dissolution of the body, shall be brought from its place, in infinite space, or that each solid particle shall be called; some from the catacombs of Egypt, some from the museums of London, and some from many different parts of the globe, to be again combined together, each drop, each molecule, each particle in its proper place, to form anew our animal bodies, and thus our eternal habitation of the immortal spirit. Yet faith in the resurrection of our physical bodies requires us to believe all the improbabilities which I have enumerated, and many others that I have not time to mention. No wonder that Job, in meditating upon the ruins of death, should have written: "As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more."

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## MIRACLES AND PRAYER.

Brother Melvin is one of our prominent teachers, and I think many of the readers of the Record will be sorry that he has so abruptly abandoned the discussion of miracles. Though he may call it not my "pet doctrine" that will prevent on account of sickness in his family, of interest and importance to the people of God, and worth our while to know what the scriptures teach on the subject. I think Bro. M. is doing wrong to leave the question in its present doubtful condition. He attempted in the outset to show that the scriptures teach that the days of miracles are over, but in his last and supplementary communication, appears to be in doubt as to whether it is a fact or not. I thought the article of Brother Everett, of Louisiana, in reply to Brother Melvin's first, very convincing, and seemed to show that Brother Melvin's interpretation of 1st Cor. 12:14, 15, was not founded, and was surprised that he did not reply to Brother E. It may be that Brother or Melvin did not read Brother

Everett's review of his position on the question. I do not think it safe to say that a thing done in answer to prayer is not a miracle. A miracle is no less a miracle because it is done in answer to prayer. Our Savior before performing a noted miracle prayed, wept and groaned, and before the miracle was performed, his prayer was answered, and he said, "Father, I thank thee that thou hast heard me."

Our Savior upon another occasion performed a miracle, and his disciples asked why they could not do the same. He informed them that it could only be done by prayer and fasting. This will suffice upon that point. If we prove that anything done in answer to prayer is not a miracle, there would be danger of proving that there never was a miracle. I do not believe a miracle was ever performed without prayer. It seems that Brother Melvin would be convinced if a case can be produced of one being healed that was born blind, and had no visual organs ("If thou be the Son of God, command that these stones be made bread.") I do not remember to have heard of such a case, but there is a case on record of a man who was born blind that had his eyesight given him, but this man had visual organs. The particulars of this case will be found in the ninth chapter of the Gospel by John.

I would not be guilty of such a grave offence as to prove by Dr. Talmage, or any other doctor, that Paul was mistaken. I am willing to accept and stand by everything that the Apostle says, and I would not like to be guilty of the offence of trying to show that Paul taught over what he taught, but this he supposed to have taught, this he contradicted himself by performing a miracle that astonished the natives of the Island of Melita.

I do not believe that miracles have ceased, but I fear the faith of miracles has almost ceased. The fact is, the people of God are living far below their privileges in many things. See Mark 16:15, 16, 17, 18. How can we do about 70 per cent. of these promises without doing away with all of them? The promises are to all them that believe, and we cannot separate them. If we take away the latter promise, the promise of salvation, it seems to me, must go with them.

Yes, let us pray, "Lord, increase our faith," for by faith, must all things be done, and God is the author of it, and will increase it daily as we ask him, if we prove our sincerity by our works. I believe the man who contributes liberally for the support of God's cause will be reimbursed with interest in some way; and whatever way it is, it is the right way. Is there one whose faith is so weak that he would look upon this as superstition? It is so, nevertheless; and if there is one who does not believe it, let him try it. But it will require a strong faith, and it may be necessary to plead with God a long time before we get that faith.

Now, in conclusion, if the faith to trust God in the small matter of contributing for the support of his cause is weak and scarce—and that is a deplorable fact—how far are we from the faith of miracles?

I will not accept your offer to have the last speech, Brother M., you have the floor.

J. R. SAMPLE.

FROM MELOOL.

I will give you a few items from my section of country and field of labor.

1. The farming interest is quite encouraging. The weather is fine, and the farmers have quit going to farming. The present outlook indicates that each farmer will supply his needs, and lay up a little for a rainy day. I am now preaching to five churches. My churches are progressing moderately well, not as spiritually-minded as I could wish. They have acquitted themselves well, relative to their pledges. They have paid all State missions twenty-three dollars and ninety-five cents; for foreign missions, nineteen dollars and forty cents; to Sister Farrar, five dollars and twenty-five cents; to a brother greatly in need, five dollars; ministerial education, one dollar; aggregating fifty-four dollars and thirty cents. We want to help the College a little as soon as we can. We have ordained two deacons at Bear Creek recently. Brother Wilson met us at Bear Creek on Friday before the third Sunday in April. Brother W. A. Huffman, who was elected by the church to the deaconship, was not present on account of sickness in his family.

Brother D. Landrum, who was also elected to the deaconship, being present, we proceeded to his ordination. Brother Wilson preached in his usual impressive manner, setting forth the church with her officers and their duties. Brother Wilson is an excellent preacher. On the fourth Sunday, Brother Burney being present, Brother Huffman was ordained. Brother Burney preached a fine sermon, subject, "The Authority of Baptists—the Bible." Well, Bro. Gambrell, I am proclaiming it wherever I go that you are expected to preach at French Camp the second Sunday in August. The message is gratefully received by all, and the response comes from right and left, front and rear, I

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I would not be guilty of such a grave offence as to prove by Dr. Talmage, or any other doctor, that Paul was mistaken. I am willing to accept and stand by everything that the Apostle says, and I would not like to be guilty of the offence of trying to show that Paul taught over what he taught, but this he supposed to have taught, this he contradicted himself by performing a miracle that astonished the natives of the Island of Melita.

I do not believe that miracles have ceased, but I fear the faith of miracles has almost ceased. The fact is, the people of God are living far below their privileges in many things. See Mark 16:15, 16, 17, 18. How can we do about 70 per cent. of these promises without doing away with all of them? The promises are to all them that believe, and we cannot separate them. If we take away the latter promise, the promise of salvation, it seems to me, must go with them.

Yes, let us pray, "Lord, increase our faith," for by faith, must all things be done, and God is the author of it, and will increase it daily as we ask him, if we prove our sincerity by our works. I believe the man who contributes liberally for the support of God's cause will be reimbursed with interest in some way; and whatever way it is, it is the right way. Is there one whose faith is so weak that he would look upon this as superstition? It is so, nevertheless; and if there is one who does not believe it, let him try it. But it will require a strong faith, and it may be necessary to plead with God a long time before we get that faith.

## FROM MELOOL.

I will give you a few items from my section of country and field of labor.

1. The farming interest is quite encouraging. The weather is fine, and the farmers have quit going to farming. The present outlook indicates that each farmer will supply his needs, and lay up a little for a rainy day. I am now preaching to five churches. My churches are progressing moderately well, not as spiritually-minded as I could wish. They have acquitted themselves well, relative to their pledges. They have paid all State missions twenty-three dollars and ninety-five cents; for foreign missions, nineteen dollars and forty cents; to Sister Farrar, five dollars and twenty-five cents; to a brother greatly in need, five dollars; ministerial education, one dollar; aggregating fifty-four dollars and thirty cents. We want to help the College a little as soon as we can. We have ordained two deacons at Bear Creek recently. Brother Wilson met us at Bear Creek on Friday before the third Sunday in April. Brother W. A. Huffman, who was elected by the church to the deaconship, was not present on account of sickness in his family.

Brother D. Landrum, who was also elected to the deaconship, being present, we proceeded to his ordination. Brother Wilson preached in his usual impressive manner, setting forth the church with her officers and their duties. Brother Wilson is an excellent preacher. On the fourth Sunday, Brother Burney being present, Brother Huffman was ordained. Brother Burney preached a fine sermon, subject, "The Authority of Baptists—the Bible." Well, Bro. Gambrell, I am proclaiming it wherever I go that you are expected to preach at French Camp the second Sunday in August. The message is gratefully received by all, and the response comes from right and left, front and rear, I

CONTINUED.

MIRACLES AND PRAYER.

Brother Melvin is one of our prominent teachers, and I think many of the readers of the Record will be sorry that he has so abruptly abandoned the discussion of miracles. Though he may call it not my "pet doctrine" that will prevent on account of sickness in his family, of interest and importance to the people of God, and worth our while to know what the scriptures teach on the subject. I think Bro. M. is doing wrong to leave the question in its present doubtful condition. He attempted in the outset to show that the scriptures teach that the days of miracles are over, but in his last and supplementary communication, appears to be in doubt as to whether it is a fact or not. I thought the article of Brother Everett, of Louisiana, in reply to Brother Melvin's first, very convincing, and seemed to show that Brother Melvin's interpretation of 1st Cor. 12:14, 15, was not founded, and was surprised that he did not reply to Brother E. It may be that Brother or Melvin did not read Brother

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published," but send their children to Sunday-school by going and taking them. The church is a united and prosperous. Brother J. R. Edwards, dear brother, true and faithful in all things, and yet he stands right on the brink of a great calamity declared in God's word. "Woe to him of whom all men speak evil." Our Methodist brethren have a strong church, good Sunday-school, and Christ-loving little pastor. Brother Collier is greatly loved by all the people for his excellence and goodness. The lands of that part of Louisiana are not rich, and yet the people generally seem prosperous and happy. Farmers are out of debt. They are proud of it, and are willing to say we haven't got much, but all you see about the place is corn. It is paid for, corn crops and small houses are supplied with home raised corn and meat. No dead-end boys and fast girls; no drunken and profane husbands and fathers; no haggard-countenanced, evil, heart-broken mothers, nor dejected sisters. What's the matter with Downsville, the greatest portion of Union and Lincoln parishes? Why, the cries of God's dear ones have been heard, the work of their hands, accepted. I believe in the power of God, and the people rejoice. While I stood and preached the best I could, on two consecutive Sundays to the Downsville saints and sinners, for there are some sinners among them, I felt more like singing: "I love you, whom all blessings flow, As than like preaching. If any one of these poor, deluded souls who moans about and whines 'prohibition is a failure' will visit Downsville, and stay among those people only for a short while, he will feel more like bowing at the mourner's bench and confessing his sin, than at the pulpit of a minister of the gospel. God bless the Downsville people and their righteous enterprises."

II. D. WHITE.  
Vicksburg, Miss., April 29, '85.

Success to the Reformer. May God bless the editors, and fill them with heavenly wisdom. I hope the day will come (and soon) when the Reformer will find its way into every Baptist family in Mississippi, and it will not harm some. I heard one of my deacons say, he did not want to miss a number; so you know what he thinks of the Reformer. I have a Sabbath-school organized in two of my churches, Union and Unity. I hope to be able to organize one at Springport soon. We use Kind Words, and like them very much.

The Ministers' Union, of Cold Water Association, met with Union church, on Thursday before the fifth Sabbath in last month. We had a good meeting. Several essays were read and discussed; two of which I would like to hear the editor's opinion on: "When was Paul converted, or regenerated?" "When are, or was, our names written in the Lamb's book of life?" I feel that the meeting was profitable and did much good. On Sunday, Brother M. S. Kirkland preached to a large and attentive congregation. He also preached for us at night. The church requested the brethren to remain until night to assist their pastor in ordaining to the office of deacon, Brother A. F. Young, son of the lamented C. H. Young. The Lord did bless us; we had the best at the last. I wish I could spend one or two years at Clinton, but I fear I will never be able.

H. J. LEONE.  
April 29th, 1885.

Prohibition has gained the Day in Water Valley.

FRUITS OF PROHIBITION.

For the sake of such "fanatics" in the temperance cause as Rev. C. B. Galloway, of the Methodist, and Rev. John Hunter, of the Presbyterian church, and Gambrell, of the Baptist church, we give utterance to an opinion expressed here by several good people with whom we have conversed, that the present religious interest exhibited is the result, to a marked extent, of the prohibition movement which preceded it, and has prepared the way for the sober reflection which has led to penitence and praise and pardon. We believe it sincerely. We believe that the efforts of Galloway and Murrah and Lagrone in driving the saloons from this country, was not only a great moral victory, but the moving point and foundation of the religious victory which is now being enjoyed. We give this as an encouragement and an incentive to all preachers of all denominations to come out and help to clean the land of this awful sin, and then they can move on to a greater triumph still—Winona Times.

We copy the above for the encouragement it may give to Christian workers in the cause of temperance. Religion and morality have no worse foes in our State than whisky. If the monster evil is ever suppressed, it must be done by the Christian people of our country.

From Sharon Church.

The last meeting held at Sharon church, Pontotoc county, was not very largely attended, but was very interesting. Brother C. W. Smith came on Saturday, which added greatly to the meeting's interest. Brother A. J. Seale read a very interesting paper on, "What is the Colportage work, and its necessity?" Brother S. D. Powell had an essay on the Duties of Deacons, "The Personality of the Devil, by W. A. Mayo. The Duties to Foreign Enemies, by the writer. These were the subjects discussed, and most of the brethren who usually talk in the meetings seemed to feel free.

A collection was taken up on Sabbath for foreign missions, amounting to about five dollars.

On Saturday a private collection was taken for Brother Seale; amount, \$1.50 cash, and some pledged. Brother A. J. Seale preached on Friday, subject, Saint's Rest. Brother W. F. Davis preached Saturday on Perseverance of the Saints. Sabbath Brother Smith talked to us about the Humility of Christ. They were all good. J. L. HENDERSON, Clerk.

Ministerial Education.

The report for April shows a forgetfulness on the part of our brethren and sisters which seriously embarrasses the work of the Board. Efforts have been made to interest our friends by letter as well as through the paper, and yet we are without money to meet our last month's bills.

I give you, the children of God, the statement, and trust it may plead more effectively than my words:

Mrs. E. R. Ratliff, \$2.50  
Spring Hill church, 5.00  
White Oak church, 3.00  
Mrs. B. Hatch, Aberdeen, 1.00  
L. M. S. of River church, 2.30  
Total, \$14.80

Of this \$14.80, it will be seen that \$3.80 came from the ladies of the churches to which they belong. I received with pleasure the statement that the contribution from Sister Ratliff is the second that she has made, and that both contributions were from the sale of the cotton seed which she promised to give to the cause of Christ. Can not more of our sisters set apart something, the proceeds of which might be spent in like manner? I beg you, brethren and sisters, to help us.

A. V. ROWE, Treas.

From Markville.

I wish to express, through the State organ, my pleasure at a visit to this place to aid Brother King in a meeting. We continued three and a half weeks and the Lord blessed us graciously. I have never enjoyed a meeting more, or working with a people more, than with this church. This is the church that ordained me, and Markville was my former home, and I was very solicitous that the Lord would make me useful in the salvation of souls here. I was never treated better by any church, and I leave them to-day, with deep regret at parting from so noble a people. The gathering was the reaping of the harvest from the seed so faithfully sown. Then, too, the pastor has the quality and tact of getting a hold upon young people, and I found even the gay and unconverted devoted to him and his accomplished wife. This church has made great progress under its present bishop. He has even the children at work, and their interest in church affairs is deep and lively. The Sunday-school is flourishing and the young men have a separate Christian Union of their own. I have never enjoyed working with a pastor more than with the genial King, though he keeps one busy. That is his difficulty; he is breaking himself down. If his church does not give him a month's vacation and send him to the Southern Baptist Convention—well they won't do what I believe they will do.

Starkville is an important place. Dr. Sellers' Female Institute is doing a great work for many of the young ladies of Mississippi, and has been a mighty power for good in this community. Not only the mind and body are looked to, but the spiritual condition of the young ladies is a matter of deep solicitude. In several years there has been only one young lady sent here, who graduated without having been led to Christ. The Institute is in a very prosperous condition. Having two sisters here myself, it was a pleasant surprise to see how rapidly they were advancing.

At the head of the A. & M. College is General S. D. Lee, a grand man and devout and earnest Baptist. It may well give parents who have sons here great pleasure to feel that they are under such a man as General Lee. His influence over his boys is wonderful. They know the deep interest he feels in their highest good. A father could not have reasoned more tenderly than he did with them at some of our meetings at the College, and I find these Baptists have taken to their hearts the soldierly and accomplished commandant, Lieutenant Buck. It is a fortunate thing for young men to be under the instruction of such men as these. I speak of these especially, because as Baptists I was thrown with them. It really made one feel proud of his former State and of the South to see these magnificent buildings and grounds, and realize the progress the South is making. No one could do better or have more advantages every way.

May God's blessing continue to rest upon this important field.

P. T. HALE.

Receipts for the College for April.

Mrs. E. Smith, Lafayette Springs, \$2.00  
Mrs. M. Grubbs, Meridian, 10.00  
W. R. Graves, Coosa, 1.00  
M. E. C. Hastings, Rhea Avis, 1.00  
L. M. S. Kosciusko, 5.00  
T. O. Byrd, Pikesburg, 1.50  
Andrew Barker, Terry, 2.50  
Miss Mary Rogers, Terry, 2.50  
Mrs. Mary Carter, 2.50  
A. W. Holcomb, 5.00  
M. D. Turner, Shepherdsdown, 1.00  
Mt. Pisgah ch, Hinds Co., 5.00  
R. W. Merrill, Clinton, 2.50  
Jackson ch, 5.00  
L. M. S. Columbus, 25.00  
G. F. McPherson, Clinton, 6.00  
W. H. Lecher, 2.50  
C. P. Haynes, 5.00  
Mrs. O. K. Montgomery, Edwards, 5.00  
Anna Clark, Sallis, 1.50  
J. S. Clark, Sallis, 1.50  
Mrs. Hattie Clark, Sallis, 1.00  
J. H. Anderson, Kosciusko, 5.00  
J. A. Snyder, Clinton, 1.00  
Zelder Maydon Dotts, Hazlehurst, 1.00  
Baldwyn ch, 7.50  
F. A. J. Owen, Whitefield, 1.00  
C. H. Gibson, Liverpool, 5.00

R. Roach, 25  
B. F. Herlin, 25  
J. P. Taylor, 25  
J. R. Hughes, 25  
J. L. Covert, 25  
C. Hollingsworth, 25  
T. M. Kelly, 25  
Abbottville ch, 25  
T. L. Bay, Blue Mountain, 5.00  
T. E. Oliver and wife, Woodville, 5.00  
G. B. Rogers and wife, 5.00  
Miss J. E. Gould, 1.00  
Mrs. E. A. Fogler, 1.00  
S. C. Fugler, 1.00  
J. L. Stricker, 1.00  
Correll S. S., 5.00  
D. R. Longino, St. Louis River, 2.50  
J. R. Polk, Strong River Association, 1.00  
D. M. V., 2.00  
H. H. Gwynes, 2.00  
A. R. Gwynes, 2.00  
Jasper & O. G. Green, 1.00  
L. B. Ramsey, 1.00  
Miss Mattie Ramsey, 1.00  
J. L. Ramsey, 2.00  
Cash, 2.00  
Dr. J. Rowan, 2.00  
B. H. Rowan, 2.00  
J. F. Annis road, 5.00  
T. R. Dale, Fair River Association, 5.00  
J. R. Dale, 4.00  
Miss Anna Loma, 4.00  
V. E. Weatherly, 1.00  
Mrs. Laura Beall, 1.00  
Little B. Julia ch, 10.50  
Wesson ch, 9.00  
Joseph Burdick, Union Assoc on, 5.00  
Mrs. A. J. H. Williams, 1.50  
S. B. Redus, 2.50  
L. F. Birdsong, 2.50  
Dr. C. E. Oatis, 2.00  
Lexington ch, Yazoo Association, 12.00  
Kosciusko ch, Kosciusko Association, 12.00  
Spring Hill ch, Chickasaw Ass'n., 10.00  
Bethany ch, Pearl-Lake Ass'n., 5.00  
Total, \$233.20

Those who have read the Reformer carefully for the last two weeks are fully aware of the financial condition of two of the leading enterprises of our Baptist State Convention—the State Board and the College. The State Board will need some \$1,500, and the College some \$2,500, in order to go up to the Convention without debt. Can we raise these large amounts in the ten or twelve weeks remaining to us? I believe we can, if we are only willing to think so. If there is a will, there will be a way. And there need be no heavy burden laid upon any one else to do this. All that is necessary is that there be a general and persistent effort made. If the pastors and leading brethren everywhere will take hold of the work, and will display ordinary skill and generalship in pushing it, it can be done.

Many churches have already taken their collection for State missions. It surely would be no heavy burden on these churches to now take a collection for the College. Those that have taken a collection for the College will not feel it a burden to now give their attention to State missions. Those churches that have taken no collection for either object can supply take one rousing collection within the next two months, and divide it between the State Board and the College. Is this asking too much of the churches? Who does not believe that the whole \$7,000 can be easily raised, if this programme can be carried out? Can it be carried out? Will the brethren generally take hold of it? That is really the question, and the only question involved. The money can be raised, if the churches will. I do not say if the churches are willing, but if they will, if they determine in dead earnest to do it. If the scheme fails, it will be the fault of those who do not put their hand to the work. No matter if your church is weak and seems to take little interest in the College work, they have a right to be informed and instructed with regard to their duty, and they have a right to have an opportunity to do their duty. No one has a right to say a church will not contribute to the support of the College until the subject has been faithfully laid before them and they have refused to contribute. Let us be of bearing false witness in intruding the intelligence and benevolence of our churches.

As our published receipts from month to month have shown, many Ladies' Aid and Missionary Societies have done nobly by the College. God bless them for their interest in the noble work. How it would gladden our hearts to hear from many others within the next two months. This is the best missionary work in which they can engage. Will they not all take hold of it, and thus prove many brethren to love and good works?

But especially appeal to the Alumni and old students of the College to help us in this hour of our need. Surely, I shall not appeal to them in vain. But I say that the College expects every one of you to do his duty, and she has a right to expect it. Is there one who will refuse or fail to heed this call? Some have already sent their contributions. Let these persuade other friends to do likewise. We want to hear from every one of you by the time the Convention meets. There are hundreds of you in the State, and if each would give or beg from others the amount of ten dollars, the work would be done, and we should go to the Convention with happy hearts. We propose to test your loyalty. And now we await results.

W. S. WEBB.  
Clinton, May 4th, 1885.

Receipts for Foreign Missions from April 9 to April 25.

F. C. Davis for Bro. David, \$1.00  
F. C. Davis for Bro. Jones, 1.00  
A reader of the Record, 1.00  
W. R. Graves, 2.00  
A friend at DeKalb, 5.00  
Mt. Pisgah church, 6.00  
Cash, 13.00  
W. H. Lecher, 2.50  
Eld. T. J. Bailey, 7.50  
Miss Julia Mims, 7.50  
Pulaski church, 11.50  
Union church, 8.00  
Eld. B. N. Hatch, 1.00  
Hebron church, 1.00  
Bethel church, 1.00  
Good Hope church, 10.75  
L. M. S. Jackson Baptist church, 12.75  
L. M. S. Boulah church, 5.75  
French Camp, 5.10

Trenton, La. church, 2.50  
L. M. S. Liberty church, 3.00  
Long Creek church, 26.00  
Clinton Baptist church, 34.15  
Total, \$173.25  
B. H. WHITFIELD, Sec'y.

OUR TERMS.

Obituaries of 100 words will be inserted free. All over the 100 words will be charged two cents per word.

Read.

At H. rdv. Miss. on the 3d of April, of congestion, Little Anna, the eldest daughter of Brother Lomis and Sister Sallie McCracken, after suffering the most unbearable pain for five days. She was just blooming into womanhood, and the fondest hopes and expectations of the loving parents hovered around her. But she died. How sad to tell you know her. While her arms were reaching round her neck of a bleeding-hearted father, the angel of death disembodied her spirit, and bore it away to far worlds beyond the skies.

We shall meet her on the river,  
Where the surges cease to roar,  
Where in all the bright forever,  
Sorrow never shall bring the soul.

We shall meet with Christ, our Savior,  
When he comes to claim his own,  
We shall hear him bid us welcome,  
And sit down upon his throne.

R. W. M.

R. M. Patrick departed this life March 7th, 1885. He was born August, 1815; was married to Miss Sarah Patrick in 1836; was baptised into the fellowship of St. George's church, in South Carolina, 1814; moved to Mississippi in 1829, and was called to the office of Deacon in 1839, from which he was released, on account of age in 1881.

He united with Fair Field church in 1874, of which he was a consistent member at his death. All who knew him felt the influence of his faithfulness and eminent piety in the service of God. After a brief illness, he quietly went to sleep in the seventh year of his age.

Readed, 1. That our pastor write the obituary of Brother R. M. Patrick.

Readed, 2. That a copy of said writing be spread upon our church books.

Readed, 3. That a copy of said obituary be read to the family of the deceased brother.

Brother Joseph Sorely is selling the Kentucky improved Singletons. He called at this office and showed the editor a sample. It is evidently a great improvement over anything in that line we have seen. A horse can be tamed in a hurry, instantly by simply pulling strings which in one touch of the driver. It appears to us that any one owning a buggy would wish one, both for safety and convenience.

Recent College Scholarships.

Eight scholarships for the next school year, beginning in September and ending in June following, are hereby offered for sale at \$125.00 each to be paid to meet Keachi any day between this and the 12th of June next. This is a rare opportunity, since each scholar will receive board and tuition in all departments of Literature, Art, Music, &c., at the regular rates for board alone without charge for tuition in any department. Those applying first, will have preference until the limit is reached. In cases of non-attendance from unavoidable causes, longer than one month, the money will be refunded on a pro rata basis.

T. N. COLEMAN.  
Keachi, La., April 6th.  
April 16-20.

The Priest, the Woman and Confessional.

Will be forwarded by the return of mail for \$1.00 to Rev. CURTIS, St. Anne, Kansas City, Mo.

SKIN DISEASES.

A perfect cure for itching, burning, and scaling eruptions of the skin, such as Eczema, Psoriasis, and other skin diseases, is now being sold by Dr. J. C. Duncan, at 100 N. 3rd St., St. Louis, Mo.

DR. C. C. DUNCAN'S

LIVER AND KIDNEY MEDICINE.

Grain the remedy now before the public for the treatment of all liver and kidney diseases, and the affections that arise from the urinary system, such as Catarrh of the bladder, Gravel, and other diseases of the urinary system. It is the most reliable remedy for the treatment of all liver and kidney diseases, and the affections that arise from the urinary system. It is the most reliable remedy for the treatment of all liver and kidney diseases, and the affections that arise from the urinary system.

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Grain the remedy now before the public for the treatment of all liver and kidney diseases, and the affections that arise from the urinary system, such as Catarrh of the bladder, Gravel, and other diseases of the urinary system. It is the most reliable remedy for the treatment of all liver and kidney diseases, and the affections that arise from the urinary system. It is the most reliable remedy for the treatment of all liver and kidney diseases, and the affections that arise from the urinary system.

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